

TRAINING LEADERS WILL SAVE INDIAN RACE

Oblate Commission Plans Indian High Schools — Will Encourage Indians to Return to Reserves.

OTTAWA. — By far the more widespread missionary organization in Canada is that of the Missionary Oblates of Mary Immaculate, whose interest in missionary work among Canada's 135,000 Indians and 9,000 Eskimos has been maintained for over 100 years.

The activities of the Oblates in recent years have been extended to the point where they now maintain 199 mission posts: 41 residential schools, 15 hospitals, 115 Indian and 28 Eskimo missions.

Nearly 400 Oblate Fathers, 100 Lay Brothers, over 400 Sisters of various congregations and numerous lay teachers compose the personnel of the missions which are grouped into 8 Vicariates Apostolic and 4 regional Provinces.

A special organization called "the Indian and Eskimo Welfare Commission," the membership of which embraces all the Vicars Apostolic and the Provincials, meets every year in Ottawa to review the missionary activities and to decide upon future policies.

ELECTIONS OF OFFICERS

Most Reverend H. Routhier, O.M.I., Vic.-Apostolic-Coadjutor of Grouard, Alberta, has been elected president; the Vice-Presidents are: the Most Reverend Anthony Jordan, O.M.I. (Prince Rupert, B.C.) and M. Lajeunesse, O.M.I. (Kewatin, Man.), counsellors are the Very Reverend S. A. Laroche, O.M.I. (Montreal) and J. R. Birch, O.M.I. (Ottawa) who is also the Treasurer.

The General Superintendent of the Commission is Rev. André Renaud, O.M.I., B.A., L.Ph., L.Th., the General Secretary and Director of the Division of Public Relations is Rev. G. Laviolette, O.M.I.

FOR HIGHER EDUCATION

This year's meeting of the Commission was deemed one of the most important by virtue of the decisions taken, which involve a reversal of the traditional policy in education for Indians.

The present school curriculum, is to be extended on a far-reaching plan, to embrace a system of higher education for Indian students. The Commission resolved to recommend to the consideration of the Indian Affairs Branch, that students, as they graduate from the Indian Schools, be encouraged to return to their reserves instead of dispersing and seeking employment among the white population.

(Continued on Page 6)

NEW HOSPITAL AT SMITH

By BERNARD BROWN, O.M.I.

The biggest building north of Edmonton, Alberta, is now under construction. It is the new General Hospital at the Oblate Mission Center at Fort Smith, N.W.T. From end to end, inside and out, it is being put up by Oblate Missionary Lay Brothers.

The brothers not only drew up the blueprints for the hospital, but they made the lumber at their own sawmill from logs that they themselves cut. They are competently manning all the specialized jobs that go with the construction of a large building in the sub-Arctic. They are running up a massive, three-decker chimney; they are installing electrical dumb-waiters; they are welding together an elaborate system of high-pressure steam heating.

They are doing all this in addition to such run-of-the-mill jobs as hanging 165 big hospital doors, digging drainage ditches and putting up partitions.

The statistics involved in the new mission hospital would be impressive anywhere, even down "in civilization." But up in the North West Territories, they are staggering. The building itself is laid out in the form of a "T", 121 by 170 feet. Its three stories contain 33,600 square feet of floor space. Besides regular operating rooms and maternity ward, the hospital will have one floor (the third) reserved for tubercular patients. The disease is the modern scourge of the Indians and the Eskimos whom the hospital will, in the main, serve.

Existing mission hospitals in the Oblates' sub-Arctic Mackenzie Vicariate are already jammed into the corridors with natives. Most of these long-term patients are suffering from tuberculosis as the Indians and Eskimos seem to have, as yet, built up little resistance to this white man's disease.

The new General Hospital contains one hundred beds for all purposes. The boilers are fired with cord wood (coal is far too expensive due to transportation costs) cut by Oblate brothers who are part of the hospital's staff. The boilers will burn about two cords a day during the long, sub-zero winter. As you read this account the brothers will be putting the finishing touches on the hospital to the tune of five tons of paint! Well before early snow the patients have moved in.

Returns to Teach Own People



MISS THERESA MINDE, a member of Ermineskin Indian Band, is the daughter of Mr. and Mrs. Joe Minde.

She received her early education at Ermineskin Residential School and completed her High School at St. Joseph's Convent, Red Deer, Alberta.

In September, 1951, she attended University of Alberta Normal School; she graduated in May, 1952.

Miss Minde is now teaching at Crowfoot Indian School, Cluny, Alberta.

Congratulations Theresa; we hope more Indian girls and boys of Hobema, and elsewhere, will follow your example.

THE INDIAN MISSIONARY RECORD

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Lay Apostolic Workers

What started as a two-week vacation for Miss Mary O'Callaghan of Cleveland, Ohio, stretched into 15 years of volunteer service among the Sioux Indians at Pine Ridge, South Dakota. Most of these years have been spent working with families living on the reservation, where Miss O'Callaghan has entered whole-heartedly into the social work of the mission, labouring without salary.

Miss O'Callaghan also helped at the Mother Butler Center in Rapid City, South Dakota, which was founded three years ago for the benefit of the Indians who had migrated to the City to work at the nearby airbase.

This worthy example has been followed by two sisters in their 20's, who are the first lay missionaries to be sent by the Marquette Indian Mission League to St. Augustine's Indian Mission in Nebraska. As volunteers, they pay their round-trip fare to the mission; room and board are their only material recompense, while the spiritual one is unlimited.

Such lay apostles are eagerly sought in Canada; with the added incentive of a generous financial contribution, many young men and girls could devote at least a few years of their lives in the missionary field, as school teachers, nurses and social welfare workers. In the Canadian Home Mission Field, there are over 200 mission residences among the Indians and Eskimos, staffed by the Oblate Fathers, from Labrador to the Yukon and as far north as Baffin land.

Meanwhile, the Jesuit Fathers are in charge of about 15 prosperous missions in Central Ontario. Out of the total Indian population of 136,407, as indicated in the 1949 census, 72,950 of them are Catholics.

Liquor Laws Violations on Decrease

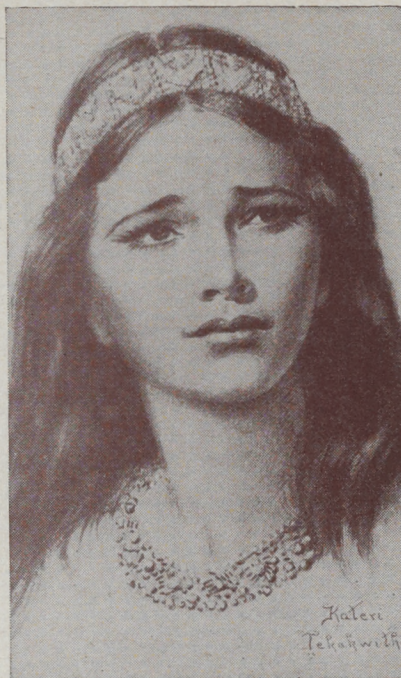
"It has now come to light," says Mr. Andrew Paull, Editor of The Thunderbird, "that the great furor which came from Smithers, B.C., last December, regarding the over indulgence of Indians in beer parlors, was to a great extent a piece of irresponsible reporting."

The R.C.M.P. reports that violation of the Indian Act (liquor Section) has decreased by 50% among the Indians, throughout B.C., since the Indians are allowed in beer parlors; and that convictions of Indians in the Vancouver Courts have decreased by 75%.

An editorial in the Victoria Times, February 12th, 1952, affirms that provincial authorities appear satisfied with the manner in which Indians have exercised their beer parlor privileges during the two months in which the beverage rooms have been opened to them.

British Columbia has gone as far as it can under the present Act; the editorial adds: "It is not suggested here that the Indians would benefit physically from greater freedom of access to liquor, but removal of specific restrictions against them could have a highly psychological effect."

Kateri Chapel Sought



A new painting of Kateri Tekakwitha made by a New York artist.

FONDA, N.Y. — Unique among archeological projects is the search being made for the baptismal place of Venerable Kateri Tekakwitha, at Fonda, where an Iroquois village is being unearthed.

Hope is entertained to locate the bark-made chapel of St. Peter in which Kateri was baptized on Easter Sunday, April 18th, 1676 by Father de Lamberville, S.J.

The remains of the venerable Mohawk girl are now in a vault at the Caughnawaga Indian Reservation near Montreal.

Father Grassman, O.F.M., is directing the excavation within a circular area of 1½ acres. In 1693, the French of Canada came southward in force and burned the Iroquois Village. Workers so far have uncovered 3,000 post molds of the huge stockade erected by the Iroquois. Numerous Indian relics have also been found.

Kateri died at the age of 24, 4 years after her baptism. Since her death, many cures have been attributed through her intercession, and she was declared Venerable in 1943.

Are My Prayers Being Answered ?

The Vice-Postulator

Dr. Alexis Carrel, the reputed scientist and much-read author of *Man, the Unknown*, once wrote an interesting article on "Prayer". "The triumphant hosannas of a great oratorio", he explained, "as well as the humble request of the Iroquois asking for a successful hunt, illustrate the same truth: The human being tries to increase his limited strength by turning to the infinite Source of all strength. When we pray, we are linking ourselves with this inexhaustible motive power that makes the universe go round." A consoling thought, don't you think ?

That is why my prayers are *always* answered if:

1—I ask for a supernatural favor (good confession) or a natural favor (instant recovery from poliomyelitis), provided in the latter case that it be useful to my salvation;

2—I pray with faith: "Ask and the gift will come; seek and you shall find; knock and the door shall be opened to you." (Matt., VII, 7);

3—I pray with perseverance (Our Lord often keeps me waiting while He teaches me how to better my praying ! . . .)

"What about my prayers for myself ?"

"They are always granted if I am faithful to the above conditions whether I am in the state of grace or not. In the latter case, however, I must be consistent and prepared to respond to the grace I am requesting."

"Does this hold good when my prayers are offered for others ?"

"Indeed it does, the only obstacle being the obdurate will of a soul resisting the grace of God."

In the light of the above principles, the following conclusion is evident: My prayers for the Beatification of the Venerable Kateri Tekakwitha will some day be answered. Our Lord will grant the two miracles required for this blessed event when I pray enough and well enough.

(Kateri)

In your spiritual and temporal needs, why not make the Kateri Novena ?

A Christmas Gift Suggestion . . . Pay a subscription to the Indian Missionary Record for one of your friends or relatives. Send \$1.00 to the "Indian M. Record", P.O. Drawer 94, Ottawa, Ontario. A Christmas card will acknowledge your gift.

N.A.I.B. Delegates at Ottawa Convention

Delegates attending the ninth convention of the N.A.I.B. were photographed on the steps of the House of Commons, with Hon. W. E. Harris, Minister of Citizenship. Also seen on the picture are Laval Fortier, Q.C., Deputy-Minister, next to Father G. Laviolette, editor of the I.M.R. Among the group in the front row, we note Andy Paull, president of the N.A.I.B., Vice-President Joseph Delisle, junior, Tom Lefebvre, Mathew Deer, Charles K. Canadian, Thomas Gedeon, M. and Mrs. George A. Cree and other delegates from different parts of Canada.

Cut: Courtesy "The Thunder Bird", Andrew Paull, Ed., N. Vancouver.



Hobbema Indian School News

School reopened Sept. 2. Many new students arrive to receive instruction and education at Ermine-skin School. 247 register of which forty are day-scholars. We now have seven classrooms instead of six.

MISSION SUNDAY

So as to be faithful members of the M.A.M.I., each pupil tried to give at least a small offering for the Missions. If a sacrifice had to be made, so much the better!

FEAST OF CHRIST KING.

The M.A.M.I. through group study found how they would worthily celebrate the Feast of Christ King.

On that happy morning, the pupils assisted at an early Mass, sang beautiful hymns and received their Lord in Holy Communion. At 4:00 p.m., the Rosary was recited before the Blessed Sacrament exposed. Rev. Father Principal then read the Act of Consecration to Christ King. How fortunate we are to belong to such a powerful King! The hymn Hail, Holy Host! sung with great piety closed the ceremony.

COLONEL FORTIER

On October 26, we also had the privilege of receiving the visit of Colonel Laval Fortier, Deputy Minister of Citizenship and Immigration.

A banquet was given in his honor. Other guests were: Mr. G. H. Gooderham, Regional Superintendent of Indian Agencies of Alberta, Mr. Robertson, Mr. J. R. Wild, local Superintendent, Mrs. Wild, Mrs. E. Taylor R.N., Miss P. Killen, R.N.

At 2:30 p.m., the school children gave a reception. Miss Ivy Buffalo, in the same of the student body, welcomed Colonel L. Fortier to our school and wished him good luck on his tour in Western Canada. Miss Sophie Coyote gracefully presented a bouquet of red roses and carnations to Mrs. Fortier. Rev. Father Principal then spoke of the great needs of our school, and by what we saw and heard Colonel Fortier will do his utmost

A CONTRAST

IN sharp contrast of numbers and the spectacular is the Grotto of Our Lady of Lourdes in the Arctic North. How it came to be there at all makes an interesting story. In 1933, Bishop Breynat, O.M.I., was attending the ceremonies at Lourdes marking the 75th anniversary of the apparitions of the Blessed Virgin.

At the most solemn moment in the closing triduum, Bishop Pierre Gerlier, who had spoken of the significance of the day, turned to Bishop Breynat and offered him a statue of Our Lady of Lourdes to take with him to the land of the Eskimo in Canada's Arctic.

After the ceremony, members of the Soubirous family went to Bishop Breynat and offered him a statue of St. Bernadette to complete the Lourdes presentation.

It was three years before Bishop Breynat was able to construct his shrine and install the two statues in the Arctic mission of Paulaktuk which is dedicated to Our Lady of the Immaculate Conception. There, open to the barren blasts of the glacial seas, the shrine stands to-day.

During the Winter of 1935-36 Brother Brisson travelled more than a mile to gather the rocks necessary to form the shrine. He carried the rocks by dogsled to the site. Father Antoine Biname, superior of the mission, and Father Griffin helped also to erect the grotto.

The two statues arrived in the Summer of 1937 after a journey of more than 8,000 miles. Bishop Fallaize, at that time coadjutor to Archbishop Breynat, blessed the grotto in the presence of a few missionaries and Catholic Eskimo families.

Since that time, twice each year, the shrine has been the scene of limited pilgrimage activity.

One is when between 60 and 80 Eskimos come to the mission to celebrate Christmas, and the other occasion when the boats pass during the short open navigation season in the Arctic.

The other ten months of the year, the shrine stands almost alone, for the mission of Paulaktuk only has a small church, a mission house from which two Oblate priests work and one Eskimo family.

to better our situation. We really think Colonel Fortier was pleased with us because he gave us what we wanted... a holiday! Many thanks, Colonel Fortier, we hope you will come again soon.

MISS T. MINDE

Formerly a student of our school, Miss Theresa Minde graduated in May 1952 at Alberta University. She now teaches at Crowfoot Indian School. (See p. 1.)

Liquor Consumption Reduced by 50%

VANCOUVER, B.C. — According to information received from the RCMP, the new liquor laws for Indians, which are now in force in the Province of British Columbia, have helped to reduce drunkenness among B.C. natives by 50% and greater Vancouver by 75%.

Under a ruling from the B.C. Liquor Control Board, however, Indians are excluded from all private clubs, including veterans' clubs, selling intoxicants. The Attorney General from B.C. suggested that Section 95 of the new Indian Act be amended so that Indian Veterans may be admitted to Service Clubs.

Metlakatla Gets Power Plant

Last official act the Federal Government will perform for Metlakatla Indians before the village is enfranchised, is installation of a new power plant; supervising the work will be Mr. L. M. Williams, Indian Affairs Branch electrical engineer from Vancouver.

When the village becomes enfranchised, the diesel plant will be turned over to be operated by village personnel. Growth of the native settlement has made the former lighting plant inadequate.

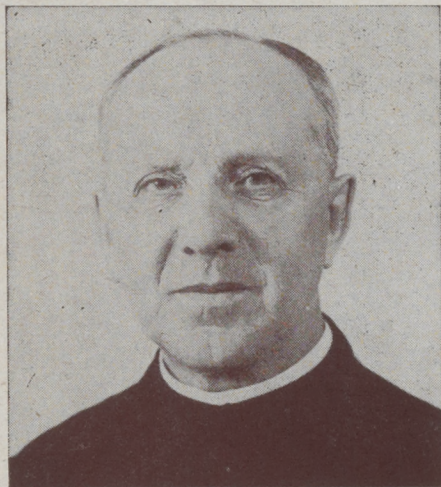
Meanwhile, a land survey of the reservation for incorporation purposes has been completed.

At the Northern village of Creeville, on the Naass River, a water system has recently been installed by the Indian Affairs Branch.

Potatoes are at their best when baked in their skins. The skin, when well scrubbed and baked to a crispness, makes a good source of minerals and roughage.

Zuni Track Star

Clarence Little Evergreen Tree, Zuni Indian of the Marquette League scholarship boys, has won five medals and two trophies in high school track competitions since September. They include a gold medal for first place in a cross country race at the second annual meeting of the Manhattan prep schools.



The Land of Mary

MANIWAKI

Algonquin Mission

Over 100 Years Old

Father L. P. Martel, O.M.I.
Superior of the Maniwaki Algonquin Mission.

The mission of Our Lady of the Most Holy Rosary for the Maniwaki Algonquins has been established in 1842, when the Oblate Fathers took charge of the reservation, at the request of the late Chief Pakinawatik. The first inhabitants of Maniwaki were Algonquins coming from the Lake of Two Mountains. They eventually established permanent quarters at the junction of the Desert and Gatineau Rivers.

From Maniwaki, the missionaries visited the Algonquins from La Barriere, Great Lake Victoria, Manawan and Upper St. Maurice River.

In 1849, while Father Clement, O.M.I., was visiting the lumber camps of Maniwaki, Indian Chief Pakinawatik, took advantage of a missionary's visit to send a petition signed by 41 of his people, asking Bishop E. Guigues, O.M.I., for a resident priest.

It was in 1851 that Father Clement came to reside in the town of Maniwaki where a chapel and a residence were erected. The coming of a resident priest at Maniwaki attracted a great number of Indians; it was from this first humble chapel, that the traditional devotion to the Holy Eucharist and to the Blessed Virgin Mary, for which the Maniwaki Algonquins are so well noted, began.

Among the early missionaries of note the name of Fathers Deleage, Pian, Guéguen are recalled with gratitude.

After Father Guéguen's death, Father F. X. Fafard looked after the mission for many years. Until 1917, there was no separate church for the Indian population; the parish church in Maniwaki served the needs of everyone.



The Church of Our Lady of the Rosary, which serves the reservation.

Meanwhile, two day schools, one on the Ottawa road, and the other on the Kongue were erected by the Indian Affairs Branch. Mass used to be said on Sundays at the Kongue school. Father Fafard erected the first church for the Indians, in 1917.

The actual missionary residence was erected in 1942 by Father Meilleur. In 1943, the church was enlarged. Father L. P. Martel, O.M.I., is now the director of the mission.

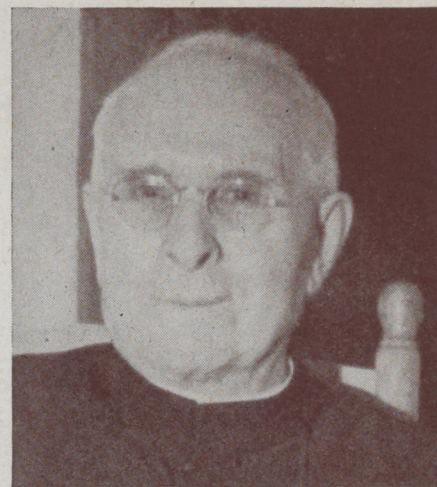
From Maniwaki, the missionaries visit regularly the missions of Forbes, la Barriere, Lake Simon, Lake Victoria, Manawan, Wemontaching, Obedijiwan and Waswanipi. Chapels are built at these different outposts.

Every first Friday of the month, the Forty-hours devotions, the procession of Corpus Christi, and especially the Feast of the Assumption, August 15th, are days of "great devotion."

High Mass is sung in the Algonquin dialect, by a special dispensation, similar to that obtained for the Iroquois Indians of Caughnawaga and St. Regis. The choir, under the direction of Chief Willie Commanda, has a repertory of 65 hymns in the Algonquin language.

A VETERAN MISSIONARY

Father J. E. Guinard, now in his 86th year of age, residing at the Maniwaki Indian Reserve Rectory, is now the dean of the Missionary Oblates of Mary Immaculate in Canada.



Father J. Guinard, O.M.I.
Dean of the Canadian Missionaries, born 1864.

He was born in 1864, joined the Oblates in 1888, was ordained priest by Bishop Duhamel in 1891. The following year he was sent to the James Bay Mission at Albany. In 1898, he came to Montreal to supervise the printing of the first prayer books in Cree language. In 1899, he was assigned to Maniwaki, where he has resided ever since. During his missionary life, Father Guinard has evangelized the Cree, Têtes-de-Boule and Algonquin Indians.

Father Guinard is in excellent health, his sight and hearing are perfect. He is the organist at the Mission Church.

He has just completed writing his Memoirs as missionary and at an early date, he intends to publish a book on the Indian names of our country.

It is the most fervent hope of the Maniwaki missionaries, to see one of their own children, walk in the steps of the white missionaries. Numerous native children are now attending either Ottawa University or other institutions for higher education. May this hope not be vain!



Former Chief John Chabot



The Algonquin Center, pride of the Maniwaki



Chief William Commanda

Duck Lake Indian School

Serves Northern Saskatchewan

263 PUPILS IN ATTENDANCE

THE St. Michael's Indian School, at Duck Lake, Saskatchewan, (shown right) serves the educational needs for North Central Saskatchewan. Reverend G. Chevrier, O.M.I., is principal of the school. During the month of October, the School principal went out to each family on Beardy's reserve to recite the rosary, bringing with him each family's children who are attending the residential school. The pupils brought a statue of Our Lady of Fatima on each visit at home.

(Photos below)

St. Michael's Residential School



Feast of Saint Michael at Duck Lake Indian School

On the eve of Saint Michael, the school was crowded with parents who had brought back their children from the week-end holiday. All the children, dressed-up in their best, paraded in front of the school. They were coming to pay a tribute of prayers and hymns to their favorite patron, St. Michael. Joining them were the girls of Duck Lake's convent.

Next day, a Mass was said in honour of Saint Michael by Father Chevrier, O.M.I., Principal of the school, during which hymns were sung by the children.

In the morning a picture-show entertained the pupils, while in the afternoon, the boys and the girls played a soft ball game.

Bishop Leo Blais, of Prince Albert, was the guest of the school in the evening. Father Principal introduced him to all the children who gave him a warm welcome.

R. I. P.

Reverend Father Jules Le Chevallier, (76) died at St. Michael Indian School in August. He had spent many years at the school as a missionary and he had chosen to retire here in his old age.

Father William Moss died in Kenora, Ontario, October 14th; born in England, he joined the Oblates in 1930 and was appointed missionary in the Lake of the Woods District in Northwestern Ontario. Father Moss was 61.

More Bears Than People; 3 Priests Search Arctic

WASHINGTON. — A trip on which they saw "more bears than people" this summer took three priest-scientists through the wilds of Northern Canada on a botanical exploration that may help future Arctic operations of the armed forces.

The expedition, which made the first botanical survey of the region west of James Bay, was headed by the Rev. Artheme A. Dutilly, O.M.I., director of the Arctic Institute of the Catholic University of America, Washington.

Since 1935, when Father Dutilly was appointed naturalist of the Oblate Arctic mission, he has traveled more than 200,000 miles in the Great North areas. Over 5,000 miles were on foot, many in the barren lands along the Arctic ocean.

On the trip from which he has just returned, the Arctic priest was accompanied by the Rev. M. G. Duman, O.S.B., of Latrobe, Pa., and the Rev. Ernest LePage, Rimouski, Que. The priests were helped by two Indian guides on their long trek.

An outboard motor of the canoe saved them many hours of paddling. Once the priests broke through a beaver dam and were able to canoe four or five miles on the "tide." Father Dutilly said that he had to shoot rapids many times on previous trips, but that this was the first trip on which he has ever had to shoot one backwards. On a trip upstream "we discovered we were losing ground

and finally had to shoot the rapids with our canoe backwards."

The priests discovered many new species and varieties of plants, and found plants growing where it had been thought they did not exist.

Gives Folklore Of Early Indians

INDIAN SUMMER

by Douglas Leechman,

Ryerson Press, 182 pp., \$2.75.

The title of this book of stories refers to the dignity and poise of the older Indians whose mode of living together with their philosophies, is vanishing. It is a pure folklore—religion, crafts and customs—dating back to the earliest aborigines of this continent. Half of the tales are about personalities well-known to the author. The rest are stories that Indians have told to him.

Mr. Leechman has provided excellent reading. More than that, he has infused the whole book with his own attitude of deep admiration and fraternity towards the Indian race. This is an example we might all follow to our betterment.

A Pleasant Trip

KENORA, Ont.—Last summer, to please the school children, Rev. Fr. St. Jacques planned an interesting trip to Winnipeg.

Early in the morning, June 12th, the Kenora (St. Mary's) Senior Class girls were travelling along to Winnipeg. It was their first trip to Manitoba's capital and their eyes were open wide!

The Indian girls were heartily welcomed at Eaton's Store by the Manager, who ushered them around and took them up on the roof of the building, so they would enjoy the panorama of the large city.

The visitors were then invited to lunch. Great was their surprise when they were invited to have their picture taken with "Grandpa" as they pleasantly called their guide, Mr. Johnson.

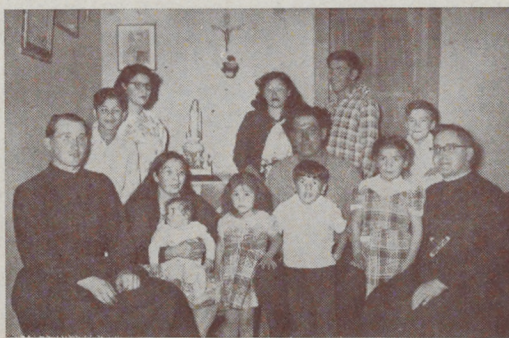
The girls also went to Assiniboine park. What fun they had when giving bubble gum to a young monkey! The peacock was prouder than ever of his multi-colored tail!

Before leaving the city our young travellers paid a short visit to Rev. Fr. Piche, Provincial, at St-Boniface. He took them sight-seeing in St. Boniface.

Tired but pleased the girls came back to St. Mary's late that night. Many thanks to our kind Principal, the organizer of this interesting and educational trip.



At Sam Seequasis ...



At Chief Harry Bighead's ...



At Ambrose Gambler's ...

TRAINING LEADERS

(Continued from Page 1, Column 1)

Hitherto the policy had been to single out the brighter students and to help them to prepare for positions in Government or other fields such as teaching and nursing, where they were in direct competition with their white brethren. This system withdrew from the Indian reserves as a whole, the younger people endowed with superior talents and leadership qualities who, had they remained in the reserves, would have become able leaders of their fellow men.

The plan now devised will encourage Indian students, who have completed elementary school, to continue their education through High School. The course of studies will qualify them to become Community leaders and to perform the professional and technical tasks assigned to these functions in every community.

Thus, students trained as Community leaders, if returned to their reserves, will help their communities to rise to the highest level of productive capacity.

"By that process," affirms Father Renaud, "we shall elevate the stature of our Indians as a whole, while Indian reserves, instead of being depleted of their best stock, will develop as well-ordered, modern communities, led by Indian who have been educated and trained in the things that make for good citizenship."

ESKIMO WELFARE

Emphasis was laid by the members of the Commission on the fact that since the Eskimo are a nomadic people, they must be placed in an entirely different category from the Indians in the study of their welfare and education.

The latest efforts to devise a method by which these people might benefit at least to the extent of a primary level education had involved the experiment of travelling in seasonal schools. A sub-committee on Eskimo welfare has been organized within the Commission, headed by Bishop J. M. Trocellier, O.M.I., Vicar Apostolic of MacKenzie, Bishops Lacroix (Hudson's Bay) and Scheffer (Labrador), with Father G. Laviolette as secretary.

Court Orders T.B. Treatment

WINDSOR, Ontario — A rarely used section of a little known Act sent an Indian to a sanatorium for treatment for active tuberculosis.

Magistrate J. A. Hanrahan, ordered last July the committal of a 30 year old man of Moose Factory, Ontario to Essex County Sanatorium, after Doctor H. G. Robertson said that Robert Pasquach was suffering from pulmonary tuberculosis in an active state.

Pasquach, who had received treatment at the sanatorium, repeatedly left it against medical advice.

Lebret Hockey Players Retain Coach Obey

Q.V.H.A. CHAMPIONS, 1952



Back Row — (L.R.) Eugene Courchesne, Thomas Denomie, Father Robidoux (Principal), Andrew Yellowback. Center Row — Herb. Strongeagle, Vincent Worm, Art. Obey, Wilfred Happa. Front Row — Gerry Anaquod, Alvin Cyr, Clive Linklater, George Poitras, Herb. Dickrider.

LEBRET, Sask. — Last winter, the Lebret Indian school-team won two consecutive games over the Indian Head Chiefs. The decisive encounter was staged at Qu'Appelle where the Lebret players won the Valley championship.

The line-up for this year's team is as follows: Clive Linklater, Ontario-born goalie, back for his final year in high school; Captain Herbie Strong-Eagle, a consistent high scorer who will play right wing; Coach Arthur Obey, the star-center player of Lebret Hockey Team.

Among second-year men who will be playing we note Alvin Cyr, Jerry Anaquod, Thomas Desnomie and George Poitras.

We will miss hard-hitting Eugene Courchesne, our star left-winger, Wilfrid Happa and fast skating Herbie Dick Rider. Nap. Michaels, former left wing, of Sturgeon Landing, will try his luck with the Lebret team; Howard Quewezance, of Kamsack, Henry Bellegarde and other younger fellows will be fighting for a chance to travel with "the boys".

Probably in the running will be such men as Eric Carlson, forward, and M. Pelletier, goalie. The team will strive to keep the coveted Q.V.H.A. trophy on the Lebret Indian School's display rack this winter.

God's Lake Narrows, Manitoba

News Notes

Both Day Schools at God's Lake Narrows finished in 1951-52 school year by a "Palmares Program" and a field day.

The Catholic pupils and their parents received Holy Communion on that day, June 20th, and assisted at Mass, celebrated by Father A. Rivard, O.M.I.

Father gave the report cards and after the program the following awards were distributed:

New Hymnal in Cree Language Published

WINNIPEG. — Publication of a completely revised edition of a Cree Indian language hymnal is scheduled here.

Father Burlot, Roman Catholic missionary of Poplar River, Man., translator of the book, says the new hymnal will replace a book published in 1942 that contains a great many errors in translation.

Five thousand copies are being printed and distributed free to Indians of the north.

Father Burlot began work on the hymnal in February. He has typed all the material on a special 42-key typewriter, one of 10 produced in 1942. Its keyboard contains symbols in use in the Cree, Eskimo and Chippewyan languages.

A native of Brittany, France, Father Burlot has spent most of his life in missionary work among the Indians. He lived in many of the settlements in The Pas diocese and has been on the Poplar Reserve for 10 years.

Missionary Association Still Active at Lebret

LEBRET, Sask. — On October 12th, the M.A.M.I. renewed its activities at the Qu'Appelle Indian School. On that occasion, Miss Rose Alma Bellegard gave an interesting address, in which she reviewed last year's activities.

The main topic on the agenda was "Honesty"; honesty towards God, towards others, towards our school, parents and teachers. Good literature was distributed and subscriptions were paid to several interesting and educational magazines. Pocket money was used to the more profitable purposes.

Closer cooperation with the missionaries was achieved through writing letters to them; a missionary album was completed and sent to the M.A.M.I. provincial center; on December 2, 1951, a successful bazaar was held, half of the proceeds being used to buy Church vestments for the Muscowpetung Mission. The Missionary Record and the M.A.M.I. Center have benefited of funds raised by an amateur hour; card parties, singing games, picnics and skating parties have been organized for both senior boys and girls. Lent was observed more carefully; the feasts of our Blessed Mother were celebrated by a Rosary chain.

1952 Program.

The association meetings will be held every second Thursday of the month from 8:45 to 9:45 A.M. The topic selected for study this year is the rosary; each of the 15 mysteries will be studied successively. This is done in preparation of the 100th Anniversary of the Declaration of the Dogma of the Immaculate Conception, 1954.

A new section will be published in our Association Bulletin, on Liturgy. It will deal with the use of the Missal and it will help students to lead a fuller religious life.

Clive Linklater.

Request Sales Tax Exemption

CAUGHNAWAGA, P.Q.—Mr. Joseph Delisle, Jr., headed recently a delegation which called on the Quebec Provincial Government to discuss the application of sales tax upon the natives of Quebec.

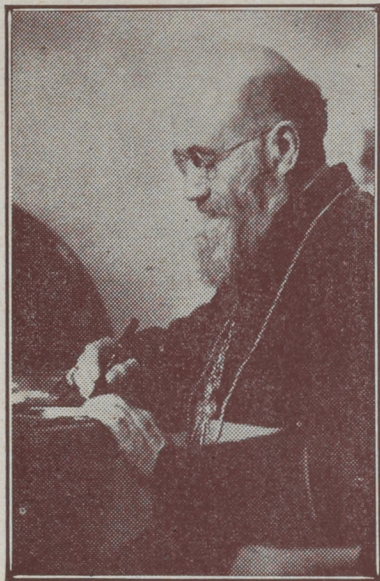
Mr. Delisle was accompanied by Chief Councillor J. Joseph A. Beauvais, Messrs. J. D. McCumber, John Woodland, John Lawrence and Eddy Beauvais, J.P.

The delegation discussed the implementation of the new Indian Act whereby a Provincial Government may apply to the Governor-General in Council permitting the Indians to consume intoxicating beverages in public licensed premises.

Grade 6, Paul Curtness (90.5%); Grade 4, Douglas Hastings (90.4%); Grade 3, Mathilda Chubb (82.4%); Grade 2, Helen Watt (93.3%); Grade 1-A, Simall Hastings (94.6%); Grade 1B, Henrietta Andrews (91%).

The pupils worked attentively during the year; the average daily attendance was very high.

New swings and a volley-ball court were set up by our school teacher, Mr. J. H. Allard.



The Most Reverend G. Breynat, O.M.I., now retired in France, returned to Canada last summer to celebrate his 50th year as a Bishop.

Appointments in Manitoba

ST. BONIFACE, Man. — Father F. Poulin, of Camperville, has been appointed at Berens River; he is replaced by Father E. Dorge, who is now the Parish Priest at Camperville.

Father F. Delaye has recently been appointed at the Kenora Indian School, while Father N. Lazure, has been assigned to help Father G. Gelin as missionary to the Sioux Indians in Saskatchewan. Father V. Bilodeau is missionary at Lestock, while Father G. Paris is at Marieval.

Father G. Lambert, O.M.I., formerly principal of Sandy Bay, has a temporary appointment as administrator of Seven-Islands School in the Province of Quebec; Father R. Chaput has been appointed principal at Sandy Bay, with Father G. Pinette as missionary.

JUDICIAL MAGIC

Six young housewives living in help you to see better. Eye Canada fell into a dispute of such magnitude that it resulted in their being haled into court. When their case was called, they all made a concerted rush for the bench and, reaching it, all broke into bitter complaints at the same moment.

The judge sat momentarily stunned, as charges and counter-charges filled the air. Suddenly he rapped for order. Then the magistrate said patiently, "Now, I'll hear the oldest first."

That closed the case.

Joseph Bourbonnais, O.M.I.

HAVE YOU RENEWED YOUR SUBSCRIPTION TO THE
INDIAN MISSIONARY RECORD?

The Lord be with you - Leave my tea alone!

I will relate to you what a missionary of the far north has done in the early days for saving his ration of tea.

When the priest turns during Mass to say to the congregation "*Dominus vobiscum*" (The Lord be with you) it is to remind the people to take part in the sacrifice. Our missionary often turned to Indian congregation to find some of them taking libations from the teapot which he had set to boil on the stove in the middle of the chapel before he began Mass, so that it would be ready for his breakfast.

Each year, the good Father received as his whole year's provision a shirt, one sleeve of which was stuffed with tea, the other with sugar, etc. Having so little, he had to economize, and in any event, during Mass was no time for the congregation to take refreshments.

But when the pot began to boil, and the old Indian women smelled the tea, they could not resist the temptation to swallow one mouthful after the other from the spout even though when the Father turned to say: "*Dominus vobiscum*" he would add "*Leave my tea alone*".

As there was no way of stopping the old crones, he decided to resort to strategy.

The next Sunday after he had hit his scheme, the congregation were astonished to see the tea-pot, no sooner than it had started to boil, rise gently in the air and disappear through a hole in the roof.

How did the good Father work this? Quite simply. He had attached a cord to the handle of the tea-pot. The cord was suspended from a pulley in the roof of an upper room over the chapel. On the other end of the cord was a huge stone, which almost balanced the weight of the tea-pot full of water but not quite.

When the water began to boil, and thus to evaporate, the tea-pot became lighter than the stone, and thus was pulled off the stove right up through the roof of the chapel.

If you ever meet a similar circumstance, don't forget the strategy which has been proven a success.

Father Renaud writes...

to all Indian boys and girls
attending Residential Day
schools throughout
the country.

Hello, boys and girls!



School Burns at Sturgeon Landing.

You have read elsewhere that the residential school at Sturgeon Landing, (Man.), has burnt to the ground. Imagine 180 Indian children who will have to go without a school for a year or more! True, some sixty or more of them will be accommodated temporarily at The Pas. But what about the others? It will take at least four or more years for the school to be rebuilt, most likely at some other place. Meanwhile maybe a hundred boys and girls will have no opportunity to go to school anywhere. Some of them will never have the chance to go to school any more, will never learn to read and write correctly in their lifetime. What a tragedy! Let us hope that those in charge will soon get around to build that new school!

New Residential School Opens at Seven Islands, Que.

The boys and girls along the North Shore of the Gulf of St. Lawrence are luckier than those who live near Sturgeon Landing. They are living in a new boarding school just completed by the Indian Affairs Branch and which is really up-to-date. You should see it! Only the one at Lower Post B.C., erected last year, can compare with it.

For years and years the boys and girls in that part of the country had almost no opportunity to learn things except through the odd day-school conducted for a few weeks in the summer. Now they will be able to catch up with you in every thing. I have just come back from a short visit to their school. There was not enough room to take in all those who wanted to come. The hundred and sixty of them who managed to get in are as happy as can be. You would think that they have been in school for years. We will be hearing from them soon.

By the way, did you know that this is the first residential school built by the Indian Affairs Branch in the Province of Quebec? True, there are many day-schools in the southern part of the province, some of them existing since the time when the Kings of France ruled over that part of the country. There will be another boarding school erected shortly in the Abitibi area. But Seven Islands is the first federal Indian school built in Quebec.

Increased Enrollment in High Schools.

The number of Indian students entering Grade IX is increasing steadily every year. This is no news to you at Kamloops, Mission, Cluny and Lebreton. It will be interesting to learn before very long how many of them are carrying on with their studies. They should be encouraged in every way. No doubt that you know some of them yourself. If so, make sure that these friends of yours get their copy of the Indian Record. You have no idea how these isolated students are anxious to keep in touch with our Indian school world!

P. G. Renaud O.M.I.

The date of expiration is indicated on the address label; thus Dec-52-R-3698 indicates that the subscription ends in December 1952. Prompt renewals will be appreciated.

Send all correspondence to Indian Missionary Record, P.O. Drawer 94, Ottawa, Ontario.

PUKATAWAGAN NEWS

In Northern Manitoba, on the Reserve of Pukatawagan, numbering over three hundred and ninety Cree Indians, were erected in the summer months of 1951, forty new homes. Were also prepared forty thousand feet of lumber for the new school, the teacherage and the nursing station.

In the summer of 1952 they plan to build from twenty to twenty-five new homes and if Government grants arrive on time construction will begin on the new day school, teacherage and nursing station.

The Pukatawagan Indians have asked for a tractor and a planer; the tractor will greatly facilitate the erection of houses which are somewhat distant from the lake shore line and also will help breaking for gardens. The planer will be needed to prepare ship-lap, flooring and other lumber for finishing purposes for the homes already built as well as for those which are planned.

The Pukatawagan Reserve is located in The Pas Agency. Father E. Désormeaux, O.M.I., is the resident missionary.

As usual summer school was taught to over 50 pupils last summer, by Misses R. Colliou and L. Turcotte.

Labrador Indians Given Beavers

ST. JOHN, Nfld. — The 245 Indians who live in Labrador are under the jurisdiction of the Department of Mines and Resources of the New Foundland Government. 150 of them now reside at Davis Inlet, while the remainder are in the Northwest River area.

The Provincial Department of Mines and Resources has transplanted 25 pair of beavers by plant in Labrador Lakes, to set up a new trapping area. The same department is taking over the codfish and timber sales for the benefit of the Indians.

The Provincial Health Department has X-rayed all the Indian population recently.

While there are now Indian Schools in Labrador as yet, the R. C. Missionaries are teaching on a voluntary basis, both at Davis Inlet and at Northwest River.

There are, besides the Indians, 750 Eskimos in the Province of Newfoundland, all of whom live on the East Coast of Labrador.

ENDORSES INDIAN RECORD

RESTIGOUCHE, P.Q. — According to John L. Jerome, a long-time reader of the Indian Record, this magazine is both informative and educational.

Mr. Jerome writes "I cannot be without it; I study it at home in my spare time. The Indian Record comes as a blessing to my needs."



CHURCH OF OUR LADY OF THE SNOWS — This beautiful new church in Fort St. James, B.C., was recently blessed and dedicated by Their Excellencies Bishop J. F. Ryan of Hamilton and Bishop Antony Jordan of Prince Rupert. The new church is located in Prince Rupert diocese where a foundation of the Sisters of St. Joseph of Hamilton diocese was established a few years ago. The building to the right is the Indian school. Over 60 Indians assisted in the ceremony of dedication chanting the Pontifical High Mass in the Carrier tongue.

City To Plant Lawns At Indian Village

The Indian village site and the old timers area near the main entrance of Calgary's Victoria Park, will be brightened up with lawns next year.

The two areas were being cleaned up and loamed in readiness for seeding to grass next spring. Shrubs and trees will be planted too in an effort to beautify the area near the main entrance.

Drive-In Theater Planned at Musqueam

VANCOUVER, B.C. — Plans for a \$175,000 Drive-In theater in the Musqueam reserve, on Marine Drive, and featuring authentic native designs were unveiled recently.

The theater, to be named "The Tomahawk", would be situated on 16 acres of Indian Reserve Land, near U.B.C.

It would be flanked by totem poles, carved by the Musqueams, landscaped with shrubbery and a stockade fence; it would contain a drive-in restaurant and a curio shop featuring Indian handicrafts.

According to Mr. Andy Paull, president of the N.A.I.B., this plan will answer "the crying need to show off my people to tourists and at the same time, give them a chance to better themselves".

Never skip breakfast. It is the most important meal of the day and should consist of such nourishing items as fruit juice, whole-wheat cereal, bacon and egg and toast, with a hot beverage.

Eskimo 'New Deal' Will Include Better Schools, Health Facilities

OTTAWA, Oct. 17. — The Federal Government has decided to place greater health and educational facilities at the disposal of Canada's 8,000 Eskimos.

The Resources Department announced that an eight-room school will be built at Aklavik, bringing to eight the number of federal schools for Eskimos.

One convalescent centre will be built at Driftpile, Alta., for Eskimos from the western Arctic. Another will be built at Frobisher Bay, in southern Baffin Island, for Eskimos from the eastern Arctic.

"It is proposed to extend the present school system and to provide camp hostels at schools for Eskimo children who live away from the settlements," said the department. "Many of these could attend school during the spring and summer months without interfering too much with their normal, nomadic way of life."

The committee said provision will have to be made for higher education and technical training of Eskimos.

"Eskimos who give evidence of possessing the necessary qualifications will be enabled to prepare themselves to work as teachers, nurses, or artisans either among their own people or in the settlements in or out of the Arctic," said the department announcement.

The Driftpile centre will be something of an experiment. At the centre, the government hopes to find out if Eskimos unfit through illness, to return to the north are adaptable, and can adjust themselves to other occupa-

tions in areas other than the Arctic.

Convalescent Eskimos will go to Baffin Island, where they will learn to take up their normal activities again.

Washington Wampum

ROLLA, N.D., U.S.A. — An 18-month fight by lawyer John Hart to get defense work for the Belcourt Chippewa Indian Reservation, headed for success as the Bulova Watch Company will start a plant soon at Rolla, North Dakota.

The plant will make tiny jewel bearings, vital for precision instruments. The Indians of nearby Belcourt reservation, who have been found to have ideal dexterity for this delicate work, heretofore made by the Swiss, will be hired at the new plant.

Scholarship for Hopi

New York. — The Rev. Bernard A. Cullen of the Marquette League for Catholic Indian Missions, is seeking a college scholarship for Walter Hamana, an Indian convert from the Hopi tribe, who is exceptionally good in all fields, both academic and athletic, and is unusually talented in the field of art. Father Cullen would like to place Hamana in a Catholic college where he could major in art work.